The enactment of the termination policy (H.R. 108) in 1953 resulted in a surge of increased placement of Indians in public schools and a consequent playing down of Indian cultural differences. The schools were to be melting pots to bring about the assimilation of the Indians into the American mainstream. As a consequence of this policy, a few Federal boarding schools were converted into dormitories with the Indian students attending nearby public schools. Subsequently, a number of dormitories (rather than boarding schools) were built on the periphery of the Navajo Reservation and in other locations to enable Indians to attend public schools. Today there are 19 such dormitories still in operation. Since 1953 the number of Federal Indian schools has been reduced from 324 to 199.

On balance, this move into the public school systems has probably been beneficial to Indian people, but it did create hardships for students who had to move abruptly into a very foreign environment – and in some instances a hostile one. Some non-Indians considered the Indian students public school free-loaders because of the tax-exempt status of their lands. In fact, Federal impact aid funds under Public Law 874 coupled with Johnson-O'Malley funds sometimes provided more than a fair share of the school costs.

In this period from 1930 to 1960, it can be said that education began to catch on among the Indians. Parents began to seek education for their children and attendance increased greatly. The enrollment of Indian students was enlarged in both the Federal and public schools and appropriations for school construction to serve Indians was vastly expanded. The quality of the education programs sometimes suffered because of the emergency or makeshift measures required to cope with the rising enrollments.

In the decade of the 60's there was an accelerated national awareness of Indian problems, probably tied in with a growing national awareness of all minority problems and human rights. In Indian education, efforts were directed to overcoming the educational lag. Programs for teaching English as a second language were introduced in many of the schools. The curriculum stressed basic elementary and secondary education with emphasis on communication skills, social and civic understanding, personal responsibility, homemaking, and preparation for additional training beyond high school leading to employment.

The Institute of American Indian Arts at Santa Fe, New Mexico, was founded in 1962, and the Haskell Indian School, Lawrence, Kansas, became a post-secondary institution in 1965. Summer programs were initiated and library services improved. Two BIA schools, at Rough Rock and Blackwater, Arizona, were converted to community schools funded by the Bureau and school board.

In education in significant devel substantially in parents in shapi programs, and a students going i programs at coll

Other developm the Southweste Institute in Alb beginning of a p the Institute of the achievement the Haskell Indi been, also, the i tion programs in increased use of school curricula tive educational ment of many s for handicapped The Sherman In side, California, the United State Model School P Association of S Principals.

Great problems both in public a standard educat Indian students national norms.

termination policy
esulted in a surge of
of Indians in public
uent playing down of
ences. The schools
ts to bring about the
dians into the Ameri-
consequence of this
boarding schools were
tories with the Indian
arby public schools.
ber of dormitories
schools) were built
he Navajo Reservation
s to enable Indians to
. Today there are 19
in operation. Since
Federal Indian schools
m 324 to 199.

e into the public
robably been benefi-
but it did create
s who had to move
foreign environ-
instances a hostile one.
nsidered the Indian
l free-loaders because
tus of their lands. In
aid funds under Public
h Johnson-O'Malley
vided more than a fair
osts.

930 to 1960, it can be
egan to catch on
arents began to seek
education for their children and attendance increased greatly. The enrollment of Indian students was enlarged in both the Federal and public schools and appropriations for school construction to serve Indians was vastly expanded. The quality of the education programs sometimes suffered because of the emergency or makeshift measures required to cope with the rising enrollments.

In the decade of the 60's there was an accelerated national awareness of Indian problems, probably tied in with a growing national awareness of all minority problems and human rights. In Indian education, efforts were directed to overcoming the educational lag. Programs for teaching English as a second language were introduced in many of the schools. The curriculum stressed basic elementary and secondary education with emphasis on communication skills, social and civic understanding, personal responsibility, homemaking, and preparation for additional training beyond high school leading to employment.

The Institute of American Indian Arts at Santa Fe, New Mexico, was founded in 1962, and the Haskell Indian School, Lawrence, Kansas, became a post-secondary institution in 1965. Summer programs were initiated and library services improved. Two BIA schools, at Rough Rock and Blackwater, Arizona, were converted to community schools funded by the Bureau and directed by an elected school board.

In education in recent years the most significant developments have been the substantially increased role of Indian parents in shaping Indian education programs, and a giant upsurge of Indian students going into higher education programs at colleges and universities.

Other developments include the opening of the Southwestern Indian Polytechnic Institute in Albuquerque, New Mexico; the beginning of a post-secondary program at the Institute of American Indian Arts, and the achievement of junior college status for the Haskell Indian Institute. There have been, also, the initiation of bilingual education programs in several schools, a vastly increased use of Indian cultural materials in school curricula, increased use of innovative educational methods and the development of many special education programs for handicapped or exceptional children. The Sherman Indian High School, Riverside, California, was one of 32 schools in the United States to be chosen for the Model School Project of the National Association of Secondary School Principals.

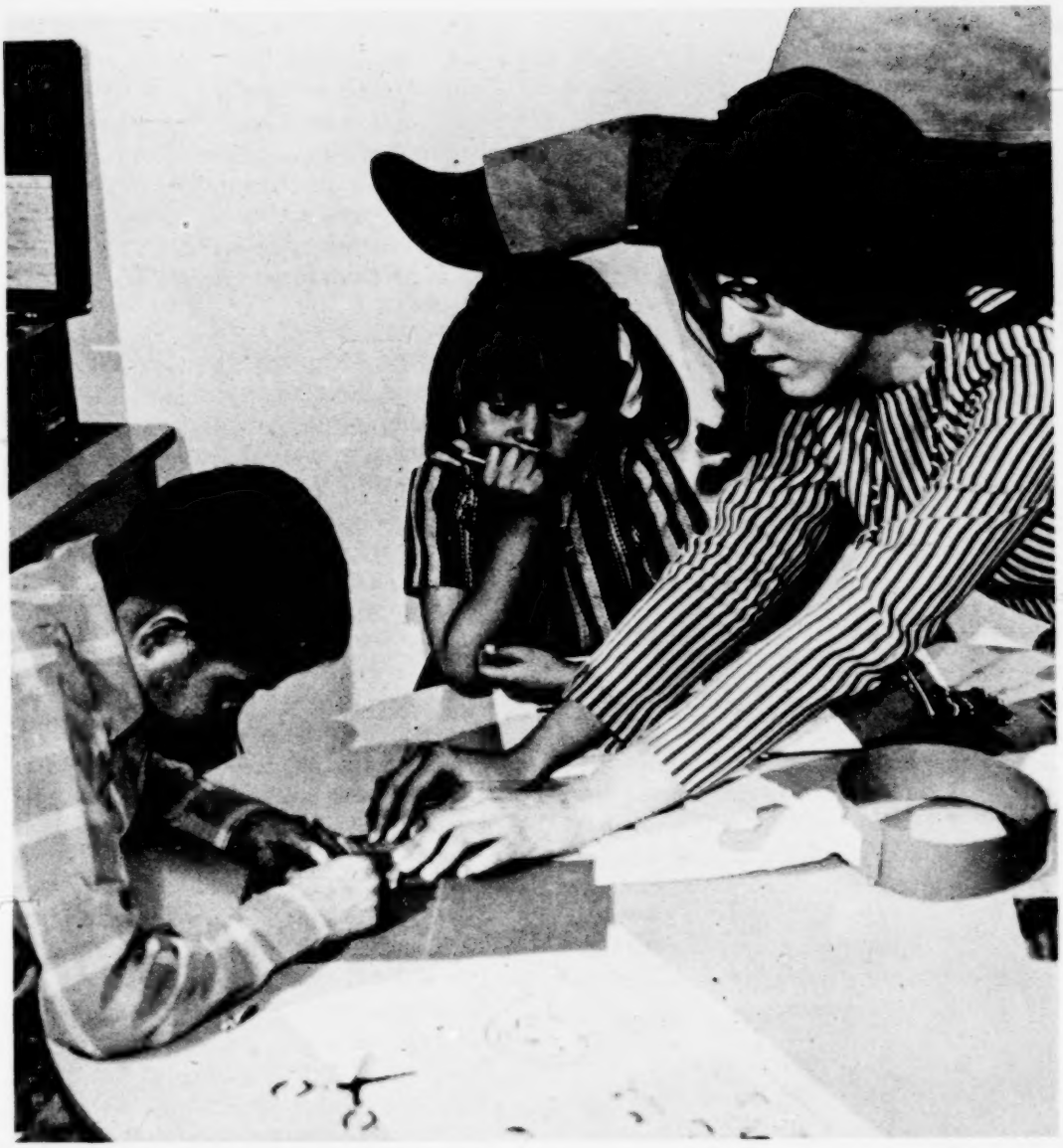
Great problems remain in Indian education, both in public and in Federal schools. By standard educational achievement tests, Indian students continue to fall below national norms. No school system in the

United States has yet succeeded in overcoming on a broad scale the out-of-school, educational disadvantages of the poor. And this is especially true for those groups who do not speak English as their first language. Compensatory education programs, various research studies have shown, have not adequately compensated.

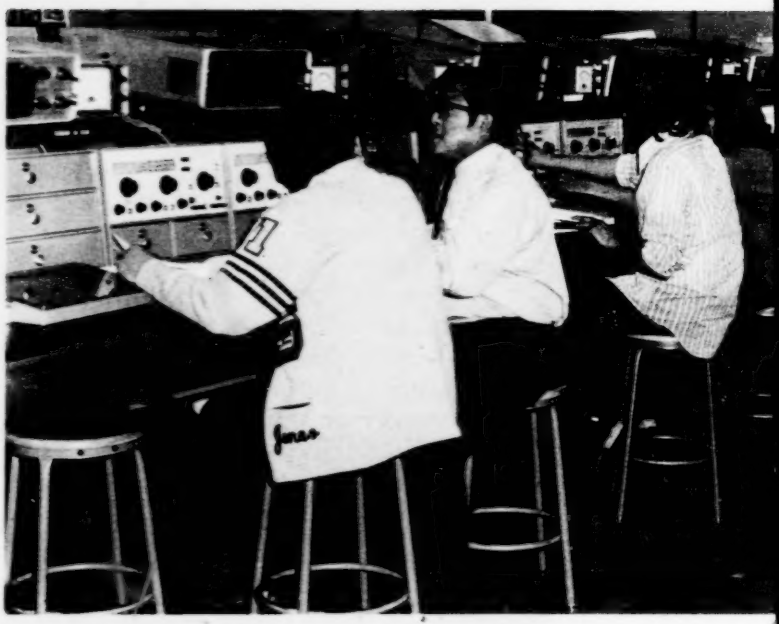
There is, then, much yet to be done and reason for much dissatisfaction with existing programs. But there has been, at the same time, a great deal of progress that should not go unacknowledged. Briefly summarized, the Indian has moved in force into the professional, university level of education. Though not nearly enough has been accomplished, this is a far cry from the "civilizing" efforts of a century ago and the one-year average schooling on the Navajo Reservation just 25 years ago. The willingness and ability of the Indian peoples to become more deeply involved in the education programs of their children are a promise of accelerated progress in the future.

succeeded in over-
ıle the out-of-school,
ages of the poor. And
for those groups who
as their first language.
tion programs, various
shown, have not
ted.

yet to be done and
ıtisfaction with exist-
ere has been, at the
al of progress that
nowledged. Briefly
an has moved in force
university level of
ot nearly enough has
his is a far cry from
s of a century ago and
schooling on the
ıst 25 years ago. The
y of the Indian
ore deeply involved in
ms of their children
lerated progress in the



The Future



Education is the cornerstone of democracy – the one best hope for individual attainment and for national strength. Societies have flourished with limited development of material resources, but never with limitations placed on the development of intellectual and human resources.

Education must, therefore, be the heritage of all citizens – an inalienable right shared by Indian and non-Indian alike. For Indian people, this right must include full participation in the development of educational policy and a chance to choose among quality educational programs which will best serve their needs. The proud and diverse Indian cultures must be allowed freedom of expression along with all cultures in the rich tapestry of mankind which stretches across the United States. No man can deny another his pride of origin or hope for the future. Education programs supported by the Bureau of Indian Affairs must protect these rights.

In this decade of the seventies, the Bureau of Indian Affairs is committed to an accelerated implementation of the President's policy of
including partici
own education p
every one of the
will be operated
system chosen b
school, with the
options made av
It also means the
technical assistan
exercise of choic

In the quest for
programs, Indian
the right to mak

ornerstone of demo-
e best hope for in-
nd for national
ve flourished with
of material resources,
ions placed on the
ectual and human

efore, be the heritage
alienable right shared
dian alike. For Indian
t include full partici-
ment of educational
o choose among

quality educational programs which will best serve their needs. The proud and diverse Indian cultures must be allowed freedom of expression along with all cultures in the rich tapestry of mankind which stretches across the United States. No man can deny another his pride of origin or hope for the future. Education programs supported by the Bureau of Indian Affairs must protect these rights.

In this decade of the seventies, the Bureau of Indian Affairs is committed to an accelerated implementation of the President's policy of Indian self-determination, including participation in developing their own education programs. The means that every one of the present Bureau schools will be operated under a management system chosen by the beneficiaries of that school, with the broadest possible range of options made available to the communities. It also means the provision of training and technical assistance to facilitate this exercise of choice.

In the quest for quality in education programs, Indian communities must have the right to make their own determinations

of priorities and give emphasis to their choice of program elements.

One of the most commonly expressed desires of Indian peoples is that their education programs respect Indian cultural values. The Bureau of Indian Affairs recognizes the value and worth of cultural diversity in American life and the need for individuals to identify with a special lifeway in which dignity and respect are rooted. It is pledged to work with Indian people for the development of programs which use past traditional strength in present and future applications.

This would include, of course, further development of bilingual education programs, special curriculum materials, tribal histories, teacher training and cultural studies research.

Another major concern of the Indian people is the higher education assistance program. Its success to date has meant the beginning of a whole new era in education for Indian students. New horizons have been opened and new ambitions stirred. Steps must be taken to improve the quality of the assistance provided and to encourage the most effective use of the funds provided.

Other expressed needs to which the Bureau hopes to respond include the spread of programs for pre-school children, the beginning of alternative education programs for drop-outs and other out-of-school youth, expansion of adult education programs, the growth of special education programs for exceptional children and the strengthening of public school programs serving Indian children.

Progress in Indian education is expected in the seventies because of the intense interest of Indian people – parents, students and tribal leaders, because of the support of the President and Congress of the United States and because of the spirit of service and cooperation of dedicated staff members of the Bureau of Indian Affairs. Your interest and support can also help to make these next several years a time of great progress and achievement in Indian education.

☆ U.S. GOV

mphasis to their
nents.

nonly expressed
es is that their
spect Indian cultural
Indian Affairs recog-
rth of cultural
ife and the need for
with a special life-
nd respect are
o work with Indian
ment of programs
onal strength in
lications.

course, further
ual education pro-
um materials, tribal
ing and cultural

n of the Indian peo-
tion assistance
o date has meant the
new era in education
ew horizons have
ambitions stirred.
o improve the quality
ded and to encourage
of the funds provided.

s to which the Bureau
ude the spread of
ol children, the begin-
ucation programs for
ut-of-school youth,
ucation programs, the

growth of special education programs for exceptional children and the strengthening of public school programs serving Indian children.

Progress in Indian education is expected in the seventies because of the intense interest of Indian people — parents, students and tribal leaders, because of the support of the President and Congress of the United States and because of the spirit of service and cooperation of dedicated staff members of the Bureau of Indian Affairs. Your interest and support can also help to make these next several years a time of great progress and achievement in Indian education.

☆ U.S. GOVERNMENT PRINTING OFFICE : 1973 O—506-073